

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.

Exposition of the Prophecies.—No. 12.

I shall for the present pass over the last five verses of the eleventh chapter of the Revelations as they exclusively relate to events belonging to the seventh trumpet, and shall say all I have to say more upon the events of the sixth trumpet, before I enter upon the events of the seventh. The 12th chapter passes twice over the period of 1260 years, exhibiting some events additional to those recorded in the eleventh chapter. In the first five verses of the 12th chapter, the apostle has given an exhibition of the true gospel church, and the grand opposition of Satan to Christ and his church from the first introduction of the gospel dispensation down to the 1260 years of the events of the sixth trumpet. "And there appeared a great wonder in heaven; a woman (the true gospel church) clothed with the sun, (the spotless garments of Christ's righteousness,) and the moon (the ceremonial law) under her feet, and upon her head a crown of twelve stars," (the doctrines of the twelve apostles of the Lamb,) ver. 1. "And she being with child, cried, travailing in birth, and pained to be delivered," ver. 2, representing the strong desires and ardent prayers of the church for the appearance of the Redeemer. It alludes to the period of time from the commencement of the preaching of John, who introduced the gospel dispensation, until the appearance of Christ publicly to the world. "And there appeared another wonder in heaven; and behold, a great red dragon on having seven heads, and ten horns, and seven crowns upon his heads," ver. 3. This great red dragon is the devil and Satan, ver. 9. The heads and horns are upon his Satanic majesty, and not on a beast or government, but are finally by him given to the Pope, Rev. xiii. 2. The crowns bearing on the heads, show that the allusion is to a period of time preceding the subdivision of the Roman empire into ten kingdoms, and the formation of the papal government. When that is formed, the crowns are on the horns, and not on the head, and are ten instead of seven, Rev. xiii. 1. The number of crowns may represent the seven distinct forms of the Roman government. I am disposed however, to believe that the design is to represent Satan's influence over the Roman government by which he induced it to crucify Christ, persecute christians, and corrupt the church of God. "And his tail drew a third part of the stars of heaven, (gospel ministers,) and did cast them to the earth," ver. 4. The apostle here saw the great number of gospel ministers, who by Satan's influence would be led to acknowledge the supremacy of the Pope; by which they would be disowned of God, as being any part of his church. The object of Satan was not to unchurch them; in this effort he met with a disappointment; but his object was to place a usurper in the seat of Christ, and to vest him with Christ's authority over the church, that by his corruptions and persecutions the christian church might be destroyed. This was Satan's third grand effort to destroy the church of God. His first effort was to destroy Christ; his second, to destroy the church by pagan persecution, and the third, the one above named. "And the dragon stood before the woman which was ready to be delivered, for to devour the child as soon as it was born," ver. 4. His first attempt was to induce Herod to destroy the child. His second attempt was made on Christ himself, to induce him to sin by the temptations he placed before him. And in his third attempt he succeeded in inducing the Jews to reject Christ and the Roman government to crucify him. In this last effort he accomplished instrumentally the purpose of God, and was conquered himself by the death of his enemy. "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne," ver. 5. The singular number and masculine gender of the child, so clearly marked, his being designed as a ruler, the strength of his government represented by a rod of iron, its extent over all nations, forbids the application of this passage to christians. This is the scripture representation of the government of Christ. (See Rev. xix. 15, 16. Ps. ii. 9.) His being caught up unto God and to his throne is literally true of Christ, who is seated on that throne at the right hand of God, where he sways by the iron sceptre of his providential government all the affairs of the nations of the earth.

EZEKIEL SKINNER.

NOTE.—In the description of the Roman government in last week's number, the following forms were omitted, viz.: Kings, consuls, dictators, decemvirs, and military tribunes.

Missionary Intelligence.

From the Baptist Missionary Magazine for April.

Arracan.

JOURNAL OF MR. ABBOTT.

(Concluded.)

5. Baptized fifteen this morning, soon after mid-night. After the assistants and people had left us last evening, I retired to my berth being fatigued and exhausted. At a few minutes past nine o'clock we heard Karen voices on the opposite shore. I went on deck, and found they had come a long distance to see me, and be baptized; hoping to reach the place before I left. The first question was, where, and how shall we meet? My

schooner was anchored in the middle of the stream, and without a boat. There was not a house or shelter of any description, or even a canoe on the bank where they were, and the Burman village on the other side was some distance inland. The Kares called many times to the villagers to come with a boat, and take them across; but called in vain, as no answer was heard. With the flint and steel, (a universal appendage of these children of the forest,) they struck a fire, concluding to sleep on the sand, and return in the morning unbaptized, after all their efforts, and after having been so near the teacher as to hear his voice. Mothers with infant children were in the company. But providence favored them. After an hour or more, two women were seen on the opposite shore, to whom they called for aid. They launched a small canoe, and one on each end with their paddles rowed across the river, and taking the Kares two or three at a time, finally ferried them all over; then came to the vessel and took me ashore. We walked two miles to a small Karen village, and found the assistants engaged in a prayer meeting. I made enquiry relative to those who had come to be baptized, and as several of the assistants were acquainted with them, I baptized fifteen in a small stream near the village. As there was a full moon and clear sky, we needed not the light of the sun. After commanding them all to God, I left them some time past midnight, and returned to my vessel. Awoke this morning at daylight, after a few hours sleep "out to sea"—as the sailors weighed anchor before daylight. A severe headache reminded me of my exposure to the night air, and of my fatigue the previous evening—and I feared a jungle fever. A powerful dose of medicine has relieved my head, but prostrated my strength, and for the first time in my life, I have been really sea-sick. No wind through the day, and obliged to anchor at dark in sight of Gon.

6. Arrived at Gon at two o'clock, P. M.; was glad to find Capt. Bogle, the Commissioner of Aracan here. He has come down the coast to enquire into the condition of his people,—hear complaints, and redress grievances. He invited me on board his vessel to dine with him,—a privilege I gladly availed myself of, as I have been from home several days, and am rather hard up by provision.

While walking on the beach at evening, heard a Karen voice behind me, saying, "Teacher, will you baptize me now?" I returned, and taking a seat in a Burman zayat, found several Kares who had come to meet me at Gon, previous to my return to Sandoway. The man who asked for baptism has no acquaintance here, who can vouch for his character, and as he intends to see me at Sandoway soon, have deferred his request for further consideration.

8. Weighed anchor yesterday morning, and sailed for home, accompanied by seven Karen boys, who go to Sandoway to study. Wind fair in the morning, but changed toward evening, and increased to such a degree that, according to human views, we were in peril of our lives. At sunset it blew with such violence directly against us, that we were obliged to put back, and let our vessel drive. The Karen boys were very sea-sick. The night continued very tempestuous, and we were emphatically in the deep. The waves broke over our little bark at a fearful rate. I ascribe our preservation to the merciful watch-care of divine providence. We were driven down the coast past Gon in the night, and this morning found ourselves where we were day before yesterday. The wind abating, we were enabled to gain our way in part, by using the oars; and at evening anchored in the river of Gon. I intend now to go to Sandoway by land, my Karen boys preferring "terra firma" to the sea, and desirous that I should accompany them.

9. Left Gon mounted on a little lame pony which I hired for the journey, and which will hinder more than aid me, I fear; my saddle something like my old grand-mother's "pinion," my bridle a very good string. The Karen boys and old Bengalee cook, follow in the rear, "single file." In a civilized land, I suppose we should present rather a grotesque appearance. Traveled over a beautiful and fertile plain till eleven o'clock, when we came to a cluster of Karen houses containing half a dozen families, only one of which is Christian. At evening nearly all the people in at worship.

10. Sabbath. After morning worship, examined and baptized three, one from Bassein, and a man and his wife who live here. The people of the village have become strongly attached to the worship of Buddhism, and are decidedly opposed to the gospel. "The kingdom of heaven has come nigh unto them."

11. Started this morning at three o'clock. As our way was through the jungle, the light of the moon was soon obscured by overhanging branches and foliage, and we made but slow progress over the rocks, roots, and logs. At daylight, came out upon the beach, and found good traveling till nine o'clock, when we came to a small Burman village and breakfasted. During the day passed two or three other small villages, lying on the coast, around which are small cultivated fields, otherwise one impenetrable jungle, uninhabited, except by wild beasts. And were it not possible to travel on the hard sandy beach, I see not how a path could be made from village to village.

12. Told my old cook to call me at three o'clock in the morning. After a quiet, refreshing sleep, I heard "Sar, Sar," and looking at my watch found it only half past one o'clock. Drank a cup of tea, ate a dry biscuit, and started. As our way is still on the beach, with a light moon, it is more pleasant travelling by night than in the heat of the day. Passed a small village at five o'clock, A. M., where we left the beach entirely and found a passable track through the jungle. Passed another small village at ten o'clock, whence till sunset not a sign of a human being or habitation. The jungle trees are larger than yesterday, and the boughs meeting over head, form a dense shade, so that we travel through the heat of the day with perfect comfort.

16. Baptized three who came yesterday; all appeared exceedingly well.

28. Sabbath. Fifteen Kares at morning worship, who arrived a few days ago from Rangoon and Bassein. Nine asked for baptism, were received and baptized at sunset.

31. Sent a circular to the assistants at Rangoon, advising them to endeavor to make their way overland to Maulmain. I have had a cor-

respondence with br. Vinton, on the subject, and as he is nearer Rangoon than I am, he can take charge of the assistants there, providing they can pass and repass the eastern frontier of Burmah. They will meet with obstacles, and must be cautious; still I hope a good many of the Rangoon Christians will be able to go and study a part of the year at Maulmain.

14. Slept at a small village called "Me Groung, Yeh," which being interpreted, is the "Ferocious Alligator." Started at three o'clock as usual,—took the precaution to provide lights for the dense jungles through which we were to pass. At nine o'clock all my Karen boys gave out—the old cook said he could not keep up. I hired a Burman man to guide me through the jungle, determined if possible to reach Sandoway in the evening. At three o'clock P. M., ate my dinner, which consisted of dry bread, some three weeks old, and told my guide I must reach Sandoway before I slept. He tried to dissuade me from going further to-day, said he should be obliged to lie in the jungle among the tigers and wild beasts; but for a fair reward he ventured to go along, and point out the way. Reached home at seven o'clock. Dr. Morton's schooner which left Gon when I did, arrived two hours before me.

14. Karen boys and our faithful old cook arrived to-day. Two or three of them are threat-

ened with fever.

29. Mount Mway, one of the Rangoon as-

sistants, arrived to-day from Ponan, a Christian

village, two days east of Rangoon—accompanied

by a man from a village in that neighborhood who

has come to be baptized. I have not heard

direct from Rangoon for several months, and am

rejoiced to learn that the disciples of Christ in

those regions are enjoying quiet and rest from

persecution. There are several cases of discipline—some who have appeared well, and asked

for baptism, are halting; others again in the

vicinity are coming out decidedly on the Lord's side,

and are desirous of baptism. Mount Mway is

the pastor of Ponan church, conducts the meet-

ings, teaches the children to read, attends fes-

tuvals, &c. &c., and occasionally itinerates and

preaches in the surrounding villages.

31. Four asked for baptism. One lives near

by the others from Bassein and Rangoon.

Feb. 1. Tong Byoo and Mount Ye returned

to us to-day, after an absence of five months.

They left us on the first of September, and went

to Bassein, Pantanau, and Rangoon, and spent

several weeks with their friends at Maubee. A

month ago they started to return, and on their

way preached through the villages north of Maubee, crossed the Irrawaddy some five days above

Rangoon, came on to the west across the country to

the north of Pantanau and Bassein, crossed the

Arracan mountains, and reached the Bay of Bengal

three days south of Sandoway. They relate

the success attending their efforts with a smile of joy.

The people at Maubee are very anxious to

see a teacher, and wonder why I did not return

to Rangoon, instead of coming to this place; not

withstanding they are fully aware, that any direct

intercourse with a foreigner, under the present

state of affairs in Burmah, would inevitably in-

volve them in difficulty.

7. Sabbath. Baptized twelve; one from

Rangoon, nine from Bassein, and two live here.

They have all been with me a week, affording

sufficient time to examine them satisfactorily.

Among the number is a little lad who ran away

from his father's house, to avoid being "pressed"

into the service of the devil—his parents being

decidedly Christian. They brought letters from

their father, who was a teacher in a school in

Arracan, and asked me to take him in.

9. Fourteen Christians left us for their dis-

tantial at Bassein and Rangoon. I sent let-

ters and circulars to assistants. They took 650

books to disperse among the reading people of

the jungles. I left more than four thousand at

Megezzin, which are all dispersed, the greater num-

ber in Burmah with one exception, and given them such

as are suitable for their use.

16. Two assistants came in from Rangoon,

Myat Kyau and Oung Bau. Myat Kyau is the

pastor of Megezzin church in this province.

Some forty-five days ago, I sent him on a tour to

the east to inquire into the state of the churches,

as I had not then heard from them for a long time.

He spent several days at Pantanau, vis-

ited "Ko Thah-á" the pastor of the Burman

church in Rangoon, and then went to Maubee.

Oung Bau, the pastor of Karen river church, one

day north of Rangoon, accompanied him on his

return. They brought letters from several, one

of which was from the old Rangoon pastor.

18. Sabbath. Baptized three from Rangoon,

one from Bassein, and one from Pantanau.

28. Sabbath. Fifteen Kares at morning

worship, who arrived a few

THE CHRISTIAN SECRETARY.

From the Christian Watchman.
Revival in Wilmington, Del.

DEAR SIR.—Your readers, I believe, all rejoice in the prosperity of Zion far and near. If they have not often thought of the little State of Delaware, they will not be unwilling to take a glance at things here. It is, perhaps, known that after all the Baptist churches in the State had gone over to the enemy, and had become Antinomian, i. e. anti-mission, anti-effort, and of course anti-prosperous churches, thirteen brethren and sisters in Wilmington came out from the old church and formed the 2d church six years since; and through many trials and discouragements they have held on their way. God has blessed them from time to time, and recently has visited them in a great and most precious revival; while the old anti-effort churches in the State who oppose bitterly the benevolent efforts for the conversion of the world, being led by uninformed ministers, have not only had no revivals for almost time out of mind, but are fast dwindling away into the world and the grave.

The whole Association in the State of nine churches, with a numerical membership of a little over 300, received by baptism last year only two individuals, and of them I received one to the 2d church last Sabbath, where she has come in quest of spiritual food, and the other told me a few days since, that she was sure she had never experienced a change of heart, and could not account for her own act in making a profession, and least of all with the old church. But while death and the world are thinning their ranks, they persist pertinaciously in cherishing their contracted, exclusive spirit, and like the Jews of old, seem to suppose themselves God's only chosen people. So much for Antinomianism here, painful as this glance is, it is correct. It is time that I relieve your readers by a brighter view. Some months since, the 2d church in this place, resolved to hold a protracted meeting. At the united invitation of pastor and people, the Rev. Emerson Andrews, an evangelist, well known in this region, and a native of Massachusetts, came to our aid. We commenced special efforts January 21. The Methodists had just closed a protracted meeting with but little success. Finding that I could safely commit the preaching to bro. A., I devoted myself to visiting and meetings for prayer with the anxious. God's presence was soon manifest; an awful solemnity pervaded the assembly, which soon increased so as to fill our house, though quite large. God poured his spirit out. The church awoke to confession, to prayer and efforts for souls. Many became deeply anxious, and soon the rejoicing of young converts were heard. For five weeks our meetings were held every afternoon and evening.

Such scenes of melting interest, I believe have seldom been witnessed since the days of Whitefield. Often 50 or 60 are up for prayers, many so distressed in view of their sins, that they could not refrain from crying out aloud for mercy. Those who had been previously serious (there being 10 or 12 such before our meeting commenced,) with the careless and vain, the cold caviling Antinomian, the Universalist and Infidel, were together cut down and brought to bow before the cross of Christ. The pious father, before he heard of his son's seriousness found him crying out aloud for mercy in the anxious seat, and bowed by his side in prayer, and obtained an immediate answer, and the son arose with a heart overflowing with love and joy. The husband and wife together bowed, together prayed, and almost together yielded their hearts to God, together followed the Saviour into the liquid grave, and now are together walking in newness of life. But I cannot describe the scenes of tender and overwhelming interest that we have witnessed recently. I thank God that most of your readers are now familiar with similar scenes in this day of God's gracious visitation of his people. Bro. Andrews has labored with us most faithfully and successfully about seven weeks, and preached 101 sermons. My brother, Wm. Leach, of Paterson, N. J., two weeks, and preached 16 sermons. God has especially owned the preaching of the word in answer to humble, fervent prayer. I am now laboring alone, with only occasional help from abroad; we have meetings every evening, souls are still coming to Christ, and meetings are often of thrilling interest, made so by the addresses of the young converts and the interest awakened. I have baptized in all since our meeting commenced, one hundred and fifteen persons, and two previously. The young converts appear well; may they never dishonor that blessed name they have taken to bear, and in which they have put their trust.

The work has spread into other churches in the city, the Methodists have received a much larger number than have united with us; what proportion of them are esteemed truly converted to God I do not know, as they receive to full membership and all the ordinances, those who do not profess to have obtained evidence of pardon, but are only "seekers," so called. The Presbyterians have also shared in the blessing in proportion to their prayers and efforts; one of the Episcopal churches has also been much quickened. Perhaps I should remark, that of those I have baptized, some eight or ten have been members of Pedobaptist churches; some very exemplary devoted Christians; but several, especially from the Methodists, say that they never knew what a change of heart was before. Our baptismal scenes have been scenes of surpassing interest, and they have occurred every Sabbath for eight Sabbaths in succession. The solemn respect exhibited in the countenances of hundreds, and often thousands on the banks of the beautiful Brandywine, the falling tear, the subdued spirit, the deep-fetched sigh, and voluntary approval of even those who have neglected the ordinance and taken a substitute, all indicate that God owns ordinances when duly observed. Frequently the stubborn heart has been made to melt in view of the joyful converts going down into and coming up out of the water, with countenances beaming with joy which often breaks out in giving glory to God, and inviting sinners to the Saviour, and saints to follow his example. The city is much moved on the subject of baptism, and many, particularly the Methodists, are dissatisfied, and are asking baptism, some of their own pastor. Let there be light on the subject, and let there be a return to primitive practice, and God will bless and make his people one.

Yours, in Christ Jesus, P. B. PECK.
[Bap. Register.]

From the Morning Star, we learn that 50 persons have been recently added by baptism to the Freehill Baptist church, at South Berwick, Me. At North Scituate, R. I., there have been 50 conversions in the Freehill Baptist church, and about 150 persons are under conviction. At Newport, Maine, there have been 50 conversions in the Freehill Baptist church.

The Eleventh Presbyterian church, Philadelphia, at its last communion season, received an

care and anxiety; last evening being the first for more than 10 weeks in which I have not attended a meeting. Friends of New England, whose letters lay by me unanswered, must take this as the only notice I can take of their requests.

Yours in the best of bonds,
SANFORD LEACH.
Wilmington, April 6, 1842.

Religious Instruction of Slaves.

It has been our privilege, more than once, to notice in our columns, the association formed in Liberty Co., Geo., for the instruction of the colored population. The seventh annual report of that body has been received, and though it presents little that is new or of special interest to community at large, yet it deserves to be noticed as displaying a perseverance in well doing, highly honorable to those living amid the untoward influences of the "peculiar institution." The Rev. C. C. Jones continues his missionary labors with his usual zeal and ability, and with undiminished success and acceptance, in the pulpit, the Sabbath school and the plantation meeting." The value of the result is felt, in the increased order of the negroes, the diminution of crime among them, and the spiritual mindedness of those who yield to the claims of the gospel. At the date of the Report, the religious aspects of the community were more favorable, than in the preceding part of the year. Strong hopes were indulged of a general revival.

The white population of Liberty County is but 1,654. The slaves are 5,557. Total, 7,211.

It is a grateful reflection that many of these slaves have by grace been made the Lord's friends. But equally ungrateful is the thought that those whom the Lord hath made free, are yet held in bondage by their brethren in Christ. When will those brethren see and admit their error, and do works meet for repentance.—Boston Recorder.

HOLLAND.—Popery is intriguing with the king of Holland to obtain an influence in the kingdom, that could not fail to prove disastrous to the Protestant churches. A *Concordat* has been proposed and is now the subject of negotiation, which, if established, will give a preponderance to the Romish church over others, and enable it to scatter the seeds of dissension and division, with all their bitter fruits, through other provinces. The General Synods of the Reformed and Evangelical Lutheran churches have very respectfully, but decidedly expressed their apprehensions to the king. May the evils that threaten them be averted, and that reformation which is much needed in the Protestant churches in Holland, be promoted by the imminent dangers surrounding them.—Ib.

BORNEO.—Rev. Mr. Doty writes that the missionaries at Pontianak have commenced *public worship* for the Chinese in their own language.—The congregation numbers about 20, who bend the knee before Jehovah, instead of the idols they have hitherto worshipped. The Chinese schools at the same station are prosperous.—Ib.

How plainly and how frequently in the New Testament does Christ identify himself with his followers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." With such words were those on the right hand answered, as they inquired where they had seen him hungered and fed him, or thirsty, and gave him drink. "Why persecute thou me?" were the words addressed by Christ to Paul when he was halting men and women, and committing them to prison. The fact communicated in these words and many similar passages in the Bible, is most cheering to the Christian. The protecting arm is ever stretched out to shield and succor him. Whatever pierces him must first pierce his master. If a rigid adherence to the plain maxims of scripture brings upon him the sneers of the ungodly, he need apply none of it to himself, for it all falls on his Saviour. And this same fact of Christ's identifying himself with his church, should prove a warning to those who make sport of his followers. They think to tramp a fellow creature in the dust, but they are treading on the thick bosses of Jehovah's buckler. An arm stronger than theirs is stretched out against them.—They may exert all their strength, but they will fight as one that beateth the air.—Cross and Journals.

REVIVALS.

Oswego, April 5, 1842.

Bro. BEEBE.—The Lord has again caused his resurrection power to be exerted mightily on the souls of the "dead in trespasses and sins" in our midst. Not that he has left us without prosperity the last two years, during which time no account of our progress in the kingdom has been given to the Zion of God at large; for from sectional revivals, in that period, we have baptized into the fellowship of our church about forty. In the latter part of January we commenced a protracted meeting, when the church brought in her tithes and offering, relying on the exceeding great and precious promises. The great Head of the Church was propitious—he verified his pledge.

During the progress of the work we were favored, for the fourth time in the past four years, with the labors of our excellent Bro. J. D. Swan, of Norwich, Chenango county, by whom the "glorious gospel of the blessed God" was preached unto us, "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

As the fruits of the work, thus far, there has been added unto us one hundred and twenty-four disciples, of whom, one hundred and fifteen have been buried with Christ by baptism. Concerning all which we say: "Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Yours, in Christ Jesus, P. B. PECK.

From the Morning Star, we learn that 50 persons have been recently added by baptism to the Freehill Baptist church, at South Berwick, Me. At North Scituate, R. I., there have been 50 conversions in the Freehill Baptist church, and about 150 persons are under conviction. At Newport, Maine, there have been 50 conversions in the Freehill Baptist church.

The Eleventh Presbyterian church, Philadelphia, at its last communion season, received an

accession of 37 members by profession. To the First Presbyterian church, Southwark, 30 were added the same day. To the Second African church 40 were added. To the Western Presbyterian church 41.

The Presbyterian church at Hannibal, Missouri, has recently received an accession of 59 members by profession.—*Rel. Herald.*

TEMPERANCE IN SCOTLAND.—The number of members who have signed the Total Abstinence pledge in Scotland, is stated to be 150,000, and the cause of Temperance is gaining ground in despite of a formidable opposition from many of the Presbyterian ministers and other influential characters.

Wayne, Steuben Co., N. Y.—A protracted meeting was commenced on the first Monday in January which continued about three weeks. About 100 were hopefully converted. Since March 5, 61 have been baptized into the fellowship of the church.—*Bap. Record.*

Ellery, Chaut. Co., N. Y.—As the results of a meeting held in this place, a number profess to have obtained hope in Christ. 21 have been baptized, and two received from the Freewill connection.—Ib.

Milo, Yates Co., N. Y.—Twenty-nine have recently been baptized, and some forty or fifty have been savingly benefited by the means of grace, to the prayers of God's people during a protracted meeting.—Ib.

Dundee, N. Y.—The Lord has revived his work in the church at this place, and added to them 22 by baptism. Others are waiting for the ordination.—Ib.

HARTFORD, APRIL 29, 1842.

Christian Charity.

True Christian charity, or "anti-sectarianism," is defined in a late exchange paper, as "a disposition that leads you to rejoice *as greatly* in the success of other denominations, as in the success of your own." That is, to feel the same measure of joy at the promotion of what you honestly deem to be error, as at the advancement of what you sincerely regard as the *whole truth*?

Now we must confess, (even at the risk of the charge of *bigotry*.) we recognize no such principle or rule of duty. We do not believe that "the largest benevolence," the utmost limit of genuine Christian liberality requires the exercise of any such feeling.

We can rejoice, and do rejoice at the conversion of souls, wherever Christ is preached

—but as honest men, as well as professed disciples of Jesus, we prefer, of course, to see converts embracing the truth in respect to *all* the doctrines and ordinances of the gospel.

Is it any breach of charity to desire earnestly that no error, however slight, should prevail among Christians?

—and are we bound to rejoice *as heartily* in the success of principles which we conscientiously believe to involve error, as in the success of principles in which we see *no error*?

Surely not. We will cheerfully and joyfully go with our brethren of other denominations, so far as we see them following Christ—but when we see them, in the least degree, departing from the path of the Saviour's commands, we know of no Bible rule which requires us to rejoice at such departure.

We rejoice with unmixed joy, at the promotion of unmixed truth, but when we see error mingled with the truth, then, of course, regret to a greater or less degree, mingles with our joy.

Is this bigotry?

THE RIGHT WAY OF BAPTISM.—A correspondent of the Boston Recorder who signs himself "Baptiste Rainer," has undertaken in a series of articles to show "the right way of baptism," which he conceives to be sprinkling. In his first number he took up the case of Saul and endeavored to show that he could not have been immersed, because he was too sick at the time to endure such an operation! The fair deduction, therefore, must be, that water was brought in, and Saul rising up was sprinkled. In his second number he takes the case of the Eunuch, and by a similar logical mode of reasoning attempts to prove that he also was sprinkled,—"for it is not likely" says the writer, "that the Eunuch would expose his naked person to Philip." "Neither is it likely that the Eunuch was immersed in his traveling apparel. Imagine him going up into his chariot with his garments dripping wet, and cleaving to his skin, and the water trickling from them upon the seat and into the bottom of the chariot. Is it natural to suppose that he rode in such a state?"

When men are driven to such subterfuges in order to maintain a favorite theory, they had better abandon it at once, and see if they cannot find something more in accordance with the truth.

If *Baptiste Rainer* will change his position and advocate the *right way of baptism*, viz. immersion, he will find himself relieved from the unpleasant necessity of inventing such arguments as the above to sustain himself.

PENNSYLVANIA BAPTIST CONVENTION.—From a copy of the Minutes of the above Convention we learn that there are in the fifteen Associations from which reports have been received, twenty thousand two hundred and nine members; and that two thousand two hundred and nine have been added by baptism during the year. The amount received for missionary purposes was two thousand seven hundred and twenty-six dollars forty-five cents. The amount of missionary labor performed was equal to the labor of one man for twelve years, and the number of baptisms resulting from missionary effort was three hundred and seventy.

CONSECRATION.—The new Episcopal church, known as St. John's, recently erected in this city, was consecrated on the 20th inst. Sermon by the Rev. Mr. Burgess, rector of Christ's church.

About twenty-five of the Episcopal clergy were present. Bishop Brownell, Rev. Dr. Mead, Rev.

Dr. Jarvis, and others took part in the exercise.

CITY MEETING.—At the adjourned city meeting on Monday, (25th,) a tax was laid of seven cents on the dollar on the grand list of 1841.

A By-law, giving to the Fire Department the power to elect their own officers, which had passed through the Common Council, was laid before the meeting and approved.

A By-law regulating the inspection of hides, skins, leather, &c., was presented and approved.

A By-law repealing a by-law regulating the Public Meetings in the city of Hartford.

It is ordained by the Mayor, Aldermen, Common Council, and Freemen of the city of Hartford, That on and

DENMARK.—The following letter appeared in the last Baptist Advocate, into which paper it was copied from the London Baptist Magazine. It will be seen that our brethren have again been called to suffer persecution for "conscience sake."

This renewed trial of their faith will, we feel confident, enlist the prayers and sympathies of the denomination in this country in behalf of these suffering friends in their afflictions. But while we are called upon to sympathize with them in their tribulations, we have reason to rejoice in their steadfastness. By their works they declare as did St. Paul on another occasion, that "none of these things move them, neither count they their lives dear unto themselves, so that they may finish their course with joy, and the ministry which they have received from the Lord Jesus to testify the gospel of the grace of God."

Denmark.

RENEWAL OF PERSECUTIONS.

With great regret we have learned that our brethren in Denmark are again subjected to confiscations and imprisonment for their faithful adherence to the laws of Christ. The following letter from Peter C. Mænster has just been received by our friend Mr. Rothery.

COPENHAGEN, March 1, 1842.

DEAR BROTHER,—Your respected favor of the 15th of February, I have received and read with heartfelt joy, rendering thanks to the Giver of all good; and to you also I stretch out the hand of a brother, in the Spirit, offering you my thanks for the cordial sympathy you show to us, as well as to the progress of evangelical truth. What though the regions of hell, and the beleaguered hosts of earth may unite, and combine their force, in phalanx, and press their front; yet the withering glance of Zion's King paralyzes their courage, palsies their strength, they reel, stagger, go backward, and fall to the ground. How say you to roll back the tide of delusion and falsehood, that hold it in check, and say to its proud waves—"thou shalt come, and no further?"

The display of God's power, and the efficacy of his grace, has recently been manifested in the Baptist church and society in Canton. The faithful labors, and pungent preaching of Rev. Mr. Ives, of Suffield, were greatly blessed, and proved a powerful auxiliary in the promotion and establishment of apostolic truth, during the progress of the State Church.

The spirit of persecution is here again putting on its armor and preparing for the fight. It surely must be a very fool hardy spirit, else the many discomfits which it has suffered in all past ages, and still must suffer every day, in the contest against the Lord and his Anointed, would have made it wiser. My brother, Adolph Mænster, a graduate of the University, who is a missionary of our community, has been imprisoned again, because he in the month of January baptized and founded a small community of sixteen souls in the western part of Zealand. He is now led about the country as a great malefactor; and his wife, whom the physicians declare to be past recovery, and every day expects to be called home to the Redeemer, has in vain desired that her husband might be permitted to see her once more.

Another brother is incarcerated, and we must await more of imprisonments, as we neither can, nor will be inactive in the service of the Lord, for the propagation of his kingdom. We have already seen four law suits adjudged, and the sentences executed (being money fines), and five new actions are now before the court; and besides this, the entire property of several families has been restrained, because they will not bring their children to the sprinkling of the State Church. But still we do not fear, because "Emanuel is here," and we daily see great proofs of his mercy, for even during this persecution, he adds every day to the congregation those who are saved, and also stirs up our English, North American, and German brethren, to energetic sympathy with us in word and deed.

Hoping that you soon will cheer us again by your presence by letter, I remain, along with my family and congregation, yours, and the other English brethren's in Christ, obliged and affectionate brother,

PETER C. MÆNSTER.

Congress.—The Loan Bill has passed both Houses of Congress, and become a law. Offers have been made to the Government to take the whole amount at par. The question of a Protective Tariff, is still under discussion. The Southern States appear to feel more favorable towards a Tariff than formerly, a petition from Baltimore signed by upwards of 9,000 persons, having recently been presented, praying for protection on domestic manufactures. Hon. J. Q. Adams delivered a long speech a few days since, on the Right of Search, in which he declared he would sooner engage in war, or give up the suppression of the slave trade on the coast of Africa, than concede the right of search as claimed by England.

The Anniversaries of the several societies connected with the Baptist denomination take place the present week in New York, commencing on Monday evening and closing on Saturday. We shall, probably, be able to furnish an account of the proceedings of some of these societies next week.

CONSECRATION.—The new Episcopal church, known as St. John's, recently erected in this city, was consecrated on the 20th inst. Sermon by the Rev. Mr. Burgess, rector of Christ's church.

About twenty-five of the Episcopal clergy were present. Bishop Brownell, Rev. Dr. Mead, Rev.

Poetry.

Address of a Child's departed Spirit to his Parents.

Kind parents! why those tears?
And why those bursting sighs?
No weeping here bedims
Your little lov'd ones' eyes.

The shades of eve you know,
Were hastening along,
When my freed spirit left,
To soar the stars among:

Yet long before the night
Had drawn her veil around
The home I left below,
A better had I found.

So rapidly the soul
Unbodied, takes its flight,
The scarce earth's imagery fail'd,
When heaven's broke on my sight.

Did not you, mother, see
That bright celestial band
That smiled and beckoned me,
And held th' inviting hand?

They let me stay awhile,
To hear my mother pray,
And see her close my eyes,
And kiss th' unconscious clay:

And then to heaven we flew—
The cherubim led the way;
But my wrapt spirit smil'd
As joyously as they.

Father! I never knew
'Twas such a place as this;
That heaven told me of,
Was quite so full of bliss.

Oh! there is music here!
The softest, sweetest strains
Float constantly along
O'er these ethereal plains.

List! Mother—Father, list!
A harp to me is given,
And when I touch the strings,
'Tis heard all over heaven.

And shall I tell you who
Stood ready to embrace
Your little darling one,
In this most glorious place?

'Twas Grand-pa—honor'd name!
No more with age oppress,
Or toll—for in this world
Are youth and endless rest.

His trembling voice is chang'd;
The trace of earthly cares
Is banished from his cheek,
And God has wiped his tears.

And little sister's here!
She has a cherub's wing,
Can reach the loftiest flights,
Their noblest anthems sing.

Dear parents! weep no more
For those you loved so well,
For glories here are ours,
And joys we may not tell.

Oh! live and serve the Lord,
The dear Redeemer love,
Then when you've done with earth,
We'll welcome you above."

Miscellaneous.

Origin of the City of London.

London is first mentioned as a Roman settlement, in the reign of Nero, A. D. 61, when it was the residence of a great number of merchants and dealers. Long before their taking possession of it, however, it was a village of the Belgic Britons, who were a mixture of Gauls and Germans, but more German than Gaelic. It was built in a wood fortified with ramparts and ditches, and hence its name, Lund, or the Wood, and Lunduyn, the fortified wood, or hill. It is indebted to no splendid origin or adventitious aid, except being the seat of government, but has risen to its present grandeur and opulence by its intrinsic merits, the advantages of its situation, and the industry and commercial spirit of its inhabitants. The Romans soon discovered its convenient situation for a military station, and established a magazine of stores and provisions there, A. D. 51.

The first notice of London as a place of commercial importance, occurs in the annals of Tacitus, who speaks of it as the noble emporium of his time, the great resort of the merchants, and famous for its social intercourse, though not a colony.

About the year 886, London, which appears to have been almost totally destroyed and depopulated by the Danes, was restored and more strongly fortified by Alfred, and soon after filled with inhabitants who had been driven into exile, or kept in captivity by the Danes.

In the year 1550, a manufactory of the finest sort of glass, was established in Friars, and the fine flint glass, little inferior to that of Venice, was at the same time made at the Savoy. Seven years afterwards a manufactory of knives was begun by Thomas Mathews of Fleet Bridge.

The whole number of merchants in London, at the commencement of Queen Elizabeth's reign, in 1568, were, in all, only three hundred and twenty-six.

In the year 1570, Morgan Hubblethorn, a dyer, was sent to Persia, at the expense of the city of London, to learn the art of dying there, and of making carpets.

In the year 1584, the use of coaches was introduced by a Dutchman named William Boone, who became the Queen's coachman, and before many years, divers great ladies made themselves coaches, and rode in them up and down the countries.

Shortly before that period, the knowledge and wear of lawns and cambrics were introduced by the Dutch merchants, who retailed those articles in ells, yards, &c., for there was not then one shopkeeper amongst forty that durst buy a whole piece.

About the fifth or sixth year of the reign of Elizabeth, the manufacture of pins was introduced, and in her eighth year the manufacture of needles was first taught.

About the same time the making of earthen furnaces, earthen fire-pots, and earthen ovens, transportable, was first taught in London, without Moorgate, by Richard Dyer, who brought the art from Spain.

Women's masks, muffs, fans, bodkins, periwigs, were introduced from France about the time of the massacre in Paris, 1572-1577. Pocket watch-

es were first brought into London from Nuremberg in Germany, where they were thought to have been invented.

The printing of prices current was first adopted by John Day, of London, in 1634.

The banking business commenced in 1545, as appears from a rare pamphlet, entitled "The mystery of the new fashioned goldsmiths or bankers discovered;" and in which it is stated that the merchants and traders of London, no longer daring to confide, as before in the integrity and care of their apprentices and clerks, who frequently go into the army, began first at this period to lodge their cash in the hands of goldsmiths, whom they commissioned both to receive and to pay for them. The goldsmiths, quickly perceiving the advantage that might be derived from this capital, soon allowed a regular interest on all sums deposited.

In the same year, also, the use of coffee was introduced into London by a Turkish merchant, who brought home with him a Ragusan Greek, by whom the manner of roasting and making coffee was first made known.

In the year 1676, the wear of India muslin was introduced into London, and soon became prevalent.

In this year, also, the Hudson's Bay Company was incorporated with very enlarged powers, and the manufacture of fine glass was brought to perfection through the encouragement of the duke of Buckingham, who procured makers, grinders, and polishers of glass, from Venice, to settle in England.

The printing of calicoes was first practised in London in 1687, and nearly at the same time the weaver's loom was introduced into the metropolis from Holland, and it was called the Dutch loom engine.

The great increase of the population, and domestic traffic of the Metropolis, led to that useful establishment, the penny post—which was set up by Murray, an upholsterer, in the year 1685.

The year 1694 became a most memorable one in the commercial annals of the Metropolis by the institution of the Bank of England, which was incorporated by charter on the 29th of July, the effects of which on the trade, prosperity, revenue, &c., exerted a very beneficial and salutary influence.

From the N. Y. Observer.

The Ball and the Inquiry Meeting.

A SOLEMN FACT.

For a few weeks past a most interesting work of grace has been in progress in the Houston street Presbyterian church, of this city. Many have anxiously inquired what they should do to be saved. And many, as we trust, have made choice of that good part which shall never be taken from them. Among the number who sought the instruction and prayers of the people of God, was the young lady who is the subject of the following sketch.

She listened to the voice of truth and was troubled. Conscience spoke within her, and would not be utterly silenced. She felt that the claims of God must be met, that she must not delay the work of her salvation. Personally and solemnly was she urged to settle the controversy, to renounce the pleasures of sin and trust in the merits of a crucified Saviour. She knew her duty but she did it not. The next night, the "Boz Ball" was to be held, and from this scene of awful solemnity, away she hurried to the chamber of mirth, and "just like a thing of life" she circles amid the mazes of the giddy dance. By the sound of the viol and the voice of melody, she aims to drown the admonitions of conscience, and she may have succeeded for the moment. Amid the display of fashion, the glare of lights, and the intoxication of the scene, conscience may have slumbered at her post, and suffered the gay transgressor to revel undisturbed in forbidden pleasure.

She only seemed to sleep. The voice of admonition and warning came—it came, though the voice of the living preacher was silent. Again she felt, and again is she seen in the meeting for conversation and prayer. Her heart is the seat of ten thousand painful and conflicting emotions. The claims of truth and duty are urged. She would yield, she would follow Jesus, but the world—the theatre—the ball room—her gay companions—how can she give them up? Unfortunate as she is solicited to attend another ball. Satan, as an angel of light, sheds a deceptive radiance over that scene, and suggests that such amusement is innocent, that her seriousness is melancholy, that there is time enough yet. She triumphed over conscience, yielded to the temptation and went.

She was permitted to return to her dwelling, but only to die, to die, too, as she had lived, without God or hope.

Mark the facts that fill the last page of her history. On one evening, she is in the meeting for inquiry—the next in the ball room, gayest among the gay, and almost the next in her coffin! One week, with a heart as light as air, she goes to a store to purchase trimmings for a ball dress—on the next, her friends go to the same store to purchase her shroud!

Thus ended the career of one who loved pleasure more than she loved God. There was no hope in her death! No light to cheer her in the last sad hour!

Her partner in sin, her companion to that theatre of folly and amusement, also sleeps in death! They both have gone to render their final account! Solemnly does this providence speak to the gay and trifling, as well as to the thoughtful and the serious. Perhaps you hope that the day of promised amendment and future repentance will come; come, indeed it will, but it may shine upon your grave. O! what is life? 'tis but a vapor which appeareth for a little time, and then vanisheth away.

"O! what is death? 'tis life's last shore,
Where vanities are vain no more;
Where all pursuits their goal obtain,
And life is all re-touch'd again.

The Mendi Africans.

A letter from Sierra Leone in the Journal of Commerce, says:

Difficulties seemed to prevent the Mendians and Missionaries from going directly to Mendi. The dangers of war in the interior, and of being captured and sold into slavery, deterred them.—There was some danger that it would be difficult if not impracticable, for them to plant themselves down in the interior, and that they would be obliged to establish themselves near the coast and work back into the interior.

About the same time the making of earthen furnaces, earthen fire-pots, and earthen ovens, transportable, was first taught in London, without Moorgate, by Richard Dyer, who brought the art from Spain.

Women's masks, muffs, fans, bodkins, periwigs,

were introduced from France about the time of the massacre in Paris, 1572-1577. Pocket watch-

The Mendians want to go as near to their own country as possible where their relations can have easy access to them. They prefer some place in the vicinity of the Gallinas. Mr. Steele had therefore determined on an exploring tour. The Amistad Africans and from 200 to 600 Koosos, (Mendi people,) whom they found at Sierra Leone, were ready to go and settle with the missionaries wherever they should fix themselves.

Dr. Ferguson, the Lt. Governor, said that if the successor of the late Governor, Sir John Jerome, was not daily expected from England, he would at once appoint a superintendent to go with them. In the mean time he offered to furnish a boat and crew. But the next day, Jan. 26th, Sir George Macdonald, the new governor, arrived.

He expressed himself very favorably towards the missionaries under their charge, and advised

Mr. Steele to proceed on his tour to ascertain the disposition of his people, report to him his success, and state the aid he wished from the British government.

Some of the Amistad Africans had been recognized by their countrymen and others at Sierra Leone, viz., Grabbeau, Bar-tu, &c. It is said that the liberated Africans in the Colony are from 66 different tribes, and that the Mendians are the most numerous. The Mendians are said to be warlike, and to sell their captives, &c.

The conduct of Cinque and the rest, (with the exception of the girls and some of the men and lads,) had not been so good as the missionaries had hoped, particularly in not abstaining from their old licentious habits. Still the missionaries were full of hope anxiously desirous of securing some retreat where good regulations might be observed. The Mendians were highly pleased in continuing their school instructions.

CURE FOR NERVOUS EXCITEMENT.—A young friend once told me that, among other symptoms of high nervous excitement, he had been painfully harassed for the want of sleep. To such a degree had this proceeded, that if in the course of the day any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless hours he had passed upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts upon something at the same time vast and simple, such as the wide expanse of ocean, or the cloudless vault of heaven, that the little hurried and disturbing images that flitted before his mind might be charmed away, orushed to rest, by the calming influence of one absorbing thought. Though not at all a religious man at time, the advice suggested to his mind, that if an object at once vast and simple was to be selected, none could serve the purpose so well as that of God. He resolved then to make the trial, and to think of him. The result exceeded his most sanguine expectations; in thinking of God he fell asleep. Night after night he resolved the same expedient. The process became delightful, so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew by imperceptible degrees into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. And at the same time this person spoke to me, God, as revealed in the gospel of his Son was "all his salvation," so inscrutable are the ways by which God can "fetch home his banished."

Rev. Henry Woodward,

A BOY'S NOTION OF A LADY'S DRESS.—Said a little boy of six years of age in returning from church at New Haven, "O mother, what a pretty lady I saw at church to-day, she had a feather on and looked just like a trainer."

Ladies, remember that children look at your dress.

OLD MS. OF THE NEW TESTAMENT.—Mr. Perkins, the missionary, has brought with him, for the archives of the American Board of Commissioners for Foreign Missions, an ancient manuscript copy of the New Testament, written in the old square Syriac character, on leaves of skin, bound in a volume. Its age is well authenticated to be six hundred and forty-two years. "I learned," says a correspondent of the Vermont Chronicle, "that copies of such rare antiquity are rare among the Nestorians, but that there exists there one, of which the title page is wanting, but which is reputed to date back fifteen hundred years."

TEMPERANCE ARMY IN KENTUCKY.—The Washingtonians or Temperance Army in Kentucky, at the present time, exceeds 30,000. Thousands of women and children have cause to rejoice in the steady increase of the Temperance cause.

FACULTY FOR THE FARMERS.—Rev. Mr. Choules, in his lecture before the American Institute in New York, says: "The revival of agriculture commenced in Flanders, about 700 years ago. There the soil was little better than white barren sand; now its increase is said to be twice as great as that of England. The grand maxim on which the Flemish farmer acts is, 'without manure, no corn; without cattle, no manure, and without root crop, no cattle.'

POVERTY.—It is not poverty as much as presence that harrasses a ruined man, the struggle between a proud mind and an empty purse, the keeping up a hollow show that must soon come to an end. Have the courage to appear poor, and you deprive poverty of its sharpest sting.

MR. HERON, a minister, had a large family of children, when dying, his weeping wife said— "ans! what will become of all these children?" He pleasantly replied, "Never fear; He that feeds the young ravens won't starve the young Herons."

THE FRIENDS OF THE MENDIANS.—The Mendians and Missionaries have been appointed by the Hon. Court of Probate for the District of Hartford, Commissioners on the estate of Samuel Marshall, late of Manchester, deceased, hereby give notice that we will meet on the business of our appointment, at the dwelling house of Sabrina Drake, in Manchester, on the 3d Monday in May, and the 3d Monday in October next, at 1 o'clock, P. M. on each of said days.

Six months are limited for creditors to exhibit their claims against said estate to the Subscribers.

IRANUS BROWN, Commissioner.
ELI PITKIN, Commissioner.
Manchester, April 16, 1842.

All persons indebted to said estate, are required to make immediate payment to DAVID BENNETT, Administrator.

At the Court of Probate held at Suffield, within for the district of Suffield, on the 9th day of April, 1842.

Present, LUTHER LOOMIS, Esq. Judge.

ON motion of the Administrator on the estate of Martha Gillitt, late of Suffield, within said district, deceased. This Court doth appoint the 7th day of May next, at 2 o'clock P. M. at the Probate Office in said district, for the hearing, allowance, and settlement of the Administrator's account on said estate, and doth direct said administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said court, at said time and place, to be heard thereby in posting said order of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising in a newspaper printed in Hartford.

Certified from Record, LUTHER LOOMIS, Judge.

Suffield, April 13, 1842.

THE COURT OF PROBATE for the District of Hebron, hath limited and allowed six months from the date hereof, for the Creditors to the Estate of SUFFIELD, late of Columbia, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debarred a recovery. All persons indebted to said estate, are requested to make immediate payment to NATHAN LYMAN, Administrator.

Coventry, April 5th, 1842.

NEW STORE, AND NEW GOODS.

CALVIN SPENCER, (of the late firm of CATLIN & CO.) has taken the store, corner Main and Asylum streets, recently occupied by Catlin & Co., and will transact the Dry Goods and Carpet Business under the firm of SPENCER & CO.

and will keep at all times, a very large and commanding assortment of

DRY GOODS & CARPETINGS. They have made such arrangements as to be able to purchase their Goods from time to time, wholly with cash, (not on doubtful credit,) which, with the small profits put upon their goods, will enable them to undersell most of the stores in the city.

The friends and customers of the late firm of Catlin & Co., are respectfully invited to continue their patronage, as their goods will be spared to merit a continuance of their custom.

S. & Co., will receive new Goods by almost every steamboat from New York, for a month to come, which they will sell for cash, at extremely low prices.

Hartford, March 25, 1842.

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NEW DRY GOODS.—SPRING 1842.

F. HASTINGS, 219 Main-st., opposite Pratt-st., is receiving a full stock of GOODS, in his line, bought at the present ruinously low prices. He will be happy not only to show them to his customers, but also to give them the benefit of the bargains, reserving to himself reasonable profit only. His former stock will also be offered proportionately low, as old goods must be sold to make room for new, which we design receiving weekly during the business season.

We are opening as cheap a lot of Broadcloths, Cambrics, Satinets, and